



The American Friend

Old Series
Vol. XXXV. No. 51

DECEMBER 20, 1928

New Series
Vol. XVI. No. 51

The Christmas Message

GOOD NEWS to men was heralded through the skies with the advent of Jesus in Bethlehem of Judea, which event marks the beginning of what we later have learned to call the Christian Era. Nearly two millennia have passed and at each new anniversary the thought of giving receives increasing emphasis. God gave his Son to us and for us and in appreciation of this greatest of gifts we would share our good things that joys may abound. Friends and loved ones are remembered with words of greeting and tokens of good fellowship, and the day is outstanding as one of opportunity for promoting goodwill among men.

This gift is unique in that it conveys a heavenly message of good tidings. It is a personal message from a lover who offers himself as Savior. He is the Word of Life, the Fountain of Life, the Way to the Giver of all that pertains to life and godliness. The message is personal and becomes practical as each one receives Him by faith and proceeds to act as directed by his Spirit. The receiving makes the gift possible and a right use of it makes it practicable. Experience demonstrates the fact of the gift and makes testimony convincing. The bearer of the message becomes a vital part of it, as also the receiver who, in turn, shares in making known the Light of Life which transforms those who truly acknowledge this wonderful gift.

The continuity of this gift enhances its value and makes the message matchless for all who receive that they may give. Life eternal is constant as prayer reaches out and faith takes hold repeatedly of the gift. "He who possesses the Son possesses life," writes the apostle with a background of long and rich experience, and adds: "We know that the Son of God has come, and has given us insight to know Him who is the Real God; and we are in Him who is real, even in his Son Jesus Christ. This is the real God, this is life eternal." Once each year we commemorate, as followers of Christ, the Christmas message and invite attention to the practice of radiating its spirit, day by day, and continuously "proving what is that good and perfect and acceptable will of God."

ON THE HORIZON OF THE CHRISTIAN CHURCH

KEEPING CHRIST IN CHRISTMAS

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has anything to do with Christ. Yule logs, holly, mistletoe, snowy landscapes, stagecoaches, taverns, banal-verses—these and many other trivialities, to say nothing of flippant jokes about drinking parties and prohibition—we have all seen overloading the shelves of stores and shops. Conspicuous only by their rarity have been the greeting cards that call to mind Him whose natal day Christmas is meant to celebrate or that suggests anything of His inexhaustible meaning for human life. When a representative of the Federal Council of Churches interviewed officials of the Greeting Card Association on this subject, he was informed by them that the manufacturers "give the public what it wants." They added that during the present season not a few numbers will be offered which bear a distinctively religious message or are in some way related to the deeper meaning of Christmas. "We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerable body of people who will call for this kind of card; we are willing to be shown." The National Board of the Y. W. C. A. has rendered a helpful service in this field for several years by issuing a series of most attractive cards in the form of reproductions of famous masterpieces of art dealing with the Christmas story.

EDUCATIONAL WORK FOR PROHIBITION

Under the financial management of the Ohio Anti-Saloon League, Paul M. Guthrie, of Washington, D. C., one of the international correspondents of the Intercollegiate Prohibition Association, is now making a tour of the colleges and universities of Ohio in the interest of the dry law. This is a part of the educational

work planned by the Ohio League. The purpose of the Intercollegiate Prohibition Association is to interest students in Prohibition and bind them together in a body to further the purposes of the dry law and make it more effective. This organization has been operating in the colleges of the country for a number of years—long before the adoption of prohibition. It has trained young men who are accustomed to college work, college rules, and college young men. It is an organization which has and is doing great good in this line. The Ohio Anti-Saloon League has had the co-operation of the Intercollegiate Prohibition Association in other years, and knows what it can do.

EXHIBITS RARE BUNYAN COLLECTION

To commemorate the 300th anniversary of the birth of John Bunyan, the New York Public Library opened in its main exhibition room at Fifth Avenue and Forty-second Street a Bunyan exhibition which probably could not be equalled by any other library in the world. The Bunyan collection of the New York Public Library, which was begun a generation ago by James Lenox, contains more editions of the "Pilgrim's Progress" than any other library, including all but three of the first thirty-four editions. Of the excessively rare first edition, the library owns one of the seven or eight copies which have survived the instant popularity with which the work was received on its publication in 1678. The dozen editions published during the author's lifetime are nearly as rare as the first and all but the eleventh are in the library's collection, which also contains the first editions of the second and third parts. Through the generosity of the Pierpont Morgan Library, the exhibition is also able to show the original warrant for the arrest of Bunyan, dated March 4, 1674, his own copy of Fox's "Acts and Monuments," 1641, with his autograph on the title page and several rare editions of the "Pilgrim's Progress." It was during his imprisonment that Bunyan wrote the "Pilgrim's Progress" and the copy of Fox was one of the two volumes which he had with him in the prison, the other being the Bible. A most interesting oil portrait of Bunyan, said to have been painted from life, and once the property of Robert Louis Stevenson, has been generously lent by Mr. George A. Plimpton. The exhibition shows not only the Bunyan relics from the Morgan Library, the many first and early editions of "Pilgrim's Progress," but also over forty translations into foreign languages, a large number of interesting illustrated editions, poetical versions, imitations and parodies. The life of Bunyan and the social and religious life of his time is also illustrated by a great variety of rare books, manuscripts and views.

CAMPAIGN FOR CHINA FAMINE RELIEF

Under the leadership of a National Committee, upon which nearly 150 outstanding leaders in American life and thought, representing all sections of the country, have been asked to serve, and with the cooperation of 150,000 of the clergy and the leading American mission boards, a campaign to raise funds in response to China's appeal for \$12,000,000 to save the famine-stricken in nine of her northern provinces is to be launched at once, according to an announcement made by Dr. S. Parkes Cadman, Chairman of the China Famine Relief organization with headquarters at 205 East Forty-second Street, New York City. Prominent business men, leaders in the professions and both men and women active in educational and humanitarian movements make up the list of those to whom Dr. Cadman has addressed his appeal to accept membership upon the National Committee which takes up its work of acting on a report of the Tientsin Famine Conference to the effect that 12,000,000 persons in the nine China provinces are actually facing starvation and that this number is certain to increase to 20,000,000 before spring.

The Christmas Spirit

Father, mother, the baby, Johnnie, Jane, the aunts and uncles, grandfather and grandmother, and others will be remembered at Christmas time.

But How About Your Missionaries

and other people beyond the seas? They will appreciate being added to your gift list.

Send your generous Christmas gift in the form of dollars for the United Benevolences through the regular channels.

The American Friends Board of Foreign Missions

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 51.

DECEMBER 20, 1928

New Series
Vol. XVI. No. 51.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

The Centrality of Christmas

IN OUR annual absorption in preparation for observing the Christmas holy day, we should not ignore nor neglect the central principle that makes it holy. It is easy for us to give so much attention to our loved ones and friends that consideration of the one great perfect gift is rather lost. We are profuse in our use of its symbols but dwell too little upon the great reality behind them. It is even possible to give ourselves to the enjoyment of the poetic, artistic and sentimental phases of the Christmas story and season without letting the central theme grip us and move us to newness and freshness of spiritual life. These values are real and are by no means to be deprecated. They are secondary, however, and are indeed superficial except as they are expressions of the personal experience of Christmas in the heart.

Amid all our festivities of recognition, may we keep clearly before us that we are observing the anniversary of a priceless gift made to the world by a living God—a gift in which God as a father poured out his own heart for us in giving his very son. And let us not lose ourselves in the perspective of the centuries in observing an historic anniversary. This was a gift made to the world nineteen hundred and more years ago, to be sure. It is also a gift which is being made just as truly on this Christmas and on every successive Christmas eve and throughout all the days and years of the centuries. Christmas as an historic event loses its vital significance except as it is made an ever present and living reality. "In the beauty of the lilies Christ was born across the sea," and in that same beauty is he being born again and again wherever men may dwell, in hearts that will receive him in love and adoration.

Joy to the world, we sing, but let us not lose ourselves as individuals in the large and impersonal conception. There is very much to be said for what it has meant and now means to nations and races that Christ came into the world. But before Christ may mean anything to nations and races he must mean everything to individual men and women. Above all, Christianity is a religion of persons. It is an experience that takes place in the individual heart. There are two acts in the perfect and complete presentation of a gift. Its gracious reception is the necessary complement of its presentation. A gift offered but not accepted and enjoyed fails of its purpose and grieves the giver. It is only as the Gift Perfect is received by the individual that Christmas is really observed, in spirit and in truth. It is true that Christianity is something more than the mere sum of individual experiences. They are fused together through Christ into a mystic fellowship

which we call his church. The fact remains, however, that the gift first of all must be accepted by persons, by you and by me. By persons its spirit must be radiated to other persons so that they too will want the gift which, though free, is priceless. On the basis of this first-hand, personal experience, and on this basis only, may Christmas joy come to the world, as the angelic voices sang it in the long ago.

Peace to Men of Good Will

ALTHOUGH the Christmas message must begin with individuals, it should by no means end with them. Indeed, it can't end with them without weakening its own sanction. If the experience which grows out of Christmas does not expand beyond personal life and relationships to touch those of organized society, it becomes greatly discredited in the eyes of the world at large. Christianity has suffered immeasurably from the fact that the greatest, most devastating and most bitterly fought war in history was waged by and between so-called Christian nations. It is worth while recalling just here that, properly translated, the angel song does not read, "Peace on earth, good will to men," but, "Peace on earth to men of good will." No peace is promised to men or nations, except as they are possessed of the spirit of love and brotherhood.

In this connection, who would this year write of Christmas and its meaning without referring to the Paris Peace Pact and its significance. Certainly no Christmas season in history has had the opportunity of so momentous an observance as has this of the year 1928. In her masterful address before the Federal Council of Churches at Rochester, Judge Florence Allen of the Ohio Supreme Court characterized the Pact as "the greatest step ever taken to apply ethical Christian principles in group relationships." Putting it tersely, she said that nations should have lofty ethical standards such as persons have long had in the Ten Commandments. The Peace Pact, in repudiating the war system, so long rooted and grounded in public policy, recognized by law and sanctioned by the Church, establishes such a commandment.

We like the Pact because it is direct and uncompromising in its statement. We trust it will not be weakened and compromised by reservations and qualifications. One would hardly expect to go to that free-thinking and cynical intellectual, Heywood Broun, for confirmation of a Christmas theme, but that's just where we are going in concluding these reflections. In one of his recent "It Seems to Me," features he takes up without gloves the

question of war, holding that instead of "tapering off" as old toppers used to do, we should espouse total abstinence of war and be done with it. Otherwise, there will always be found plenty of good and exceptional reasons for having just this one more but last war. He says, "The pacifist and the militarist are obviously extremists, and yet it is not easy to find any particularly solid ground between these far-flung camps. I am prepared to string along with the fools on the left and say that no cause whatsoever is good enough for war. 'Except' is as good as a barn door for the purposes of the war god."

Furthermore, Heywood Broun maintains that there is a power and a prestige in moral audacity, against which no force can stand. Instead of putting big and ever bigger guns on our battleships while putting "In God We Trust" on our coins, he would have us conform in practice to the trust we declare. As opposed to the common opinion that this country shouldn't think of moving toward reducing armaments, except in conjunction with other nations, he would have us proceed on our own. "We have treated peace," he says, "as if it were so much butter to be haggled over and bargained for. The whole atmos-

phere has been that of the market-place. It would be entirely possible for us to have a disarmament conference just on our own hook. Let us take the stand that it is not the business of others how much of our warlike equipment we propose to scrap. We could say, 'You boys go on building if it pleases you, but we intend to stop right here.' In case we did this with a fine and flourishing gesture I cannot see just what disaster would befall us. It is neurotic to suppose that France or England or Japan would pounce upon us once we let down our guard. In fact, if we led the way upon our own initiative I believe that there is not a country in all the world which would not be forced to follow."

This from a "scoffer!" How many Christians would be willing for our great country to move out upon such a great adventure? Broun bases his faith on "moral audacity." Can we Christians not at least match him with the Christian ethic of good will? If not, our much acclaimed faith is flabby and sentimental. May this Christmas season make us renewedly alive to the claims of good will as the solvent of all problems, personal and collective.

"Received Up Into Glory"

BY ELIZA ARMSTRONG COX

THERE has been much written, both prose and poetry, much preached and discussed on the wonderful events that were a part of our Lord's life on the earth, as his birth, death, and resurrection, but very little comparatively about his ascension. The story of Christ, however, is an incomplete one without full recognition of the fact that he was "received up into glory." But it is not surprising that less is said and written about it, because the ascension has less to do with humanity than the other great events, and men saw less of it than of the others, as it concerned heaven almost entirely. Not much is said in the Bible about the ascension beyond the fact that he was taken up in the sight of his disciples and beyond Christ's own references to the fact that he would ascend again to his Father.

The story of his birth is always new, and every Christmas time it is told, sung, and dramatized until it would seem there was nothing more to be learned about it. Its repetition should go on from generation to generation, it means so much to the world.

Shepherds were keeping their lonely vigils with the tinkle of sheep-bells on the soft night air for music. An angel appears clothed in the light of heaven. They were awe-stricken, dumb. The angel re-assures them with the good news that the long looked for Saviour was born today in the city of David. A multitude of the heavenly host were with this one but only now allow themselves to be visible to the shepherds lest they would have been entirely unable to endure such "a weight of glory." This great escort of angels that accompanied our Lord to earth now broke into song, "Glory to God in the highest, on earth peace and good-will among men." Never had heaven and earth met this way before. Ten thousand times ten thousand and thousands of thousands of angels are used by heaven to celebrate the epoch-making acts of

God. What a chorus! All heaven was resounding with the music while only a few shepherds on the hills of earth heard it. This celebration closed with the visit of the wise men from the east who poured the homage of the Gentile world at the cradle of the infant King.

Years have passed according to human reckoning and now the Lord is being crucified. The powers of darkness had been assembling their forces for days, making ready for their crowning deed. Those awful accompaniments they did not look for! The terrible three hours of darkness at mid-day! The earth-quake! The dead coming from their graves, panic stricken people everywhere! "Surely this was the Son of God," was wrung from terrified lips. Nothing like this had ever occurred before. No song of angels now, no gentle tones of comfort, nothing save the clashing and grinding and rattling of the sabres and swords of death. Frantically the tomb was sealed and they were done with him, these powers of darkness. Were they?

It is the morning of the first day of the week. Sorrowing women are on their way to the tomb, but the angels are there first. Angels again! The stone so heavy and carefully placed and sealed was thrown to one side as if it were only a pebble. All is so calm, so heavenly this early morning. The Lord is not in the tomb but two angels are. They speak cheerily, re-assuringly. Mary, with holden eyes, sees a man. He speaks her name. No mistaking that voice! As the disciples listen to that story they were like them that dream.

Two men were taking a sad, homeward walk that evening. A stranger joins them and sympathetically enters into their conversation. He sits down to their simple meal. They wonder who he is. Holden eyes again. He blesses the bread—and vanishes! The blessed bread is not eaten for they rush back to Jerusalem and

while telling the marvelous story he appears among them. There can be no doubt that he is risen, and all the attending circumstances are so comforting, so delightfully surprising.

If the birth of Christ baffles description for its glory, and the crucifixion gives one a faint idea of hell in action, how shall we tell of the resurrection? Language utterly fails. For now it is God in majestic action. A full realization of it would break down our mental powers.

Preacher, poet, story writer stop at this point of the wonderful account of Christ and his mission to the earth and the leading events of the same. But there is more of the story. The next great step so seldom referred to is that of his being "received up into glory." The story would not be complete did we not consider his return to the place from whence he came.

The peoples of earth have always been very lavish in preparations for a reception of a great warrior who went out in conquest and returned after months or years bringing the spoils of victory with him. The getting ready has consumed weeks of time and vast expenditure of money, and has absorbed the attention of the nation. Now Christ's mission to earth is finished. He has wrought a great victory and is now to return home. Will heaven not prepare a great reception for him?

One day he was talking with his disciples, outlining his plan for them in finishing the work he had begun. To their amazement he began slowly rising from earth, slowly, up, up, and then was lost to view in a great cloud (of angels) which was doubtless heaven's escort sent to accompany him home; the same may we think that served as an escort when he came to earth and who joined in that holy song of peace and good will.

Shall we indulge our imagination for awhile? For forty days the most elaborate preparations were going on in heaven. No need to try to tell us what they were, we could not take in its meaning and grandeur with our finite powers as it was an event in which no human being had any part.

The preparations are now complete. The Lord and his heavenly escort are approaching the Father's house. Exultant joyousness characterized the occasion. We hear the attending escort call out "Lift up your heads, oh, ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!"

Not because those who stand to receive do not know who they refer to, but because they would add to the significance of the occasion, they shout back, "Who is this King of Glory," and the answer comes back from this multitude like the sound of many waters, "The Lord strong and mighty, the Lord mighty in battle."

The echoes have died away in softest, gentlest, most musical tones. The conqueror is at the gate. Again the angelic escort calls out, "Lift up your heads, oh, ye gates, yea lift them up ye everlasting doors, and the King of Glory shall come in." And again the glad answering query, "Who is this King of Glory?" As he enters all join in that welcoming chorus of voices that fills all heaven, "The Lord of hosts, he is the King of Glory."

As he meets the Father we can hear him say, "I have glorified Thee on the earth, I have finished the work Thou gavest me to do." Then the hosts of heaven fall at his feet exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." He accepts their homage with the answering acknowledgement, "I am he that

liveth and was dead, and am alive forever more; and I have the keys of death and hell." Again all heaven responds to, "Now is come salvation and strength and the kingdom of our God and the power of His Christ."

They were forty days getting ready to "receive" this matchless conqueror and the resources of heaven were poured at his feet in joyful acclaim as he received again "the glory which he had with the Father before the world was."

For ten days the delights of receiving him were enjoyed. Then he and the Father, according to promise, sent the Holy Spirit to be with his followers forever, to comfort, bless, direct and empower. He makes his entry upon and into the waiting, infant church, and the whirr of the wings of the attending hosts that accompany him makes a sound they all hear, and liken it to a "rushing, mighty wind," and upon each head he places the symbol of God's fellowship and power—the tiny flame of fire.

The story of Christ, his advent into the world, his mission of love, his finished, victorious conquest is never complete without the chapter, "*He was received up into glory.*"

Whittier, California.

The Child of Bethlehem

BY ANDREW F. MITCHELL

FOR UNTO us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

The prophet who wrote this message was a Jew, but his message was for the wide, wide world. No event was ever seen so far away. The tide of expectancy lifted its highest wave in human history until its advancing crest broke on the shores of a new Kingdom. At historic Bethlehem the advent came under the silent cover of night. How in keeping that a star should lead the way, and wise men follow until they found the Christ; that an angel chorus from among the stars should send the anthem down, to awaken the sleeping world that its Deliverer had come. The wise men and the shepherds! What extremes are nourished, and find equal assurance of faith and hope of uplifting, leveling power that shall issue from this manger-cradled King! How unlike the pomp and strut of other kings whose pride is in tinsel and gilded thrones, and costly pageants, to elicit the applause and gaping wonder of a taxed and tribute burdened world!

This was a child of poverty and by his outward rank he joined the dusty regiments of toil. He lived a man among men unsuspected of the redemptive tidings he should bring. What matchless ministry of love, stretching forth from Jordan's bank to Calvary! A thrilling life that grips the hearts of men, and yielded to, transforms them into his own likeness! The greatest personality in all history! When any evil measures strength with him it goes down to sure defeat.

And now a prostrate world, torn and bleeding and starving from her great sin, looks up to Him to heal, forgive and guide. Our only hope is in what he taught of truth, of justice, and of love. He taught us world

brotherhood; and that we crave today to save from prejudice and hate and suicidal war, God grant our hope; that he may rule by the glad consent of a world, that always fails when it tries to walk alone.

What glad merriment and kindly deeds of love revive, when in every Christian land we celebrate the greatest day in Bethlehem! For months ahead we plan our ministries of love, for those we hold most dear. Mail and express are loaded with gifts to arrive at merry Christmas time. Homes are decorated with holly and mistletoe and dazzling Yuletide tree. Children grown up and grandchildren come back to reunite the old home ties broken long ago; and now around the table board with steaming viands to give grateful thanks to Him who gives good gifts to men.

Who can invoice the joy and kindly deeds which come with the spirit of Christmas? Let us cherish and perpetuate it through the year, until every day shall be a day of melody because each day is His.

A Christmas Message

BY WILLIAM FORTUNE

PEACE ON EARTH! That first Christmas message to a war-torn world was given nineteen hundred years ago, and in the nineteen centuries there has been little effort, until in the past century itself, to apply it to the practical behavior of nations. On the contrary, each century has seen its bloody, disastrous wars.

One hundred years ago, Americans organized to promote the cause of peace through international justice. The American Peace Society was then formed by William Ladd, of Maine. In the years since it has worked to give its message to America and the world—peace through justice. There have been wars since, and possibly there will be wars in the future; but this Society is gratified to note that now all America and at last the world have come to talk seriously and plan earnestly for ways of preventing wars. Progress has been made. Much remains to be done.

There is no way by which the churches of America can be more helpful in promulgating the cause of a righteous international peace than by causing Americans to think seriously and prayerfully upon the problem. Christmas time is a specially appropriate time of the year for such thoughts. The American Peace Society urges the ministers and leaders of every church in the land to bring problems of peace between nations forcefully to the attention of their congregations.

Just now we are about to take a step, as a nation—an important step—in promoting the peace of the world through the adoption of the multilateral treaty to renounce war as a national policy. It is well for those who will lead the Christmas-time peace thoughts of our nation to study this document with care, and to present it and its aims to the people. It is a fitting Christmas-time topic. Our government is laboring upon other measures in behalf of the friendly settlement of international disputes. There is no way in which the American public can be more helpful just at this time than by gaining a clear understanding of these important matters.

The American Peace Society especially urges just now the church people of the land to think seriously and

earnestly at this Christmas-time upon the challenge of their religion on the plane of international relations.

May there yet be, everlastingly, "Peace on earth, good will among men!"

Washington, D. C.

The Test of Christian Living

From a Sermon Preached by Bishop W. P. Thirkield

CHRISTIANITY is a life, not a way of life, a theory or a doctrine of life, but life essential, eternal. Jesus came to bring a new law of life; not only a law, but an example; not only an example, but inspiration and fresh power through a new motive. When the Father would restore us to sonship, he did not send to us a model who should say: "Toe the mark. Obey me in every jot and tittle." Then man might have answered: "Yes, I see the exact pattern; but how shall I obey this law?" Neither did the Father send an angel who had never known life's temptations and sorrows to bid men in their weakness and sin to follow perfection. The Father sent us Jesus—born of a woman—who hungered and thirsted, who toiled and wept, who endured temptation. "Love him," we are told. "Let your heart and your imagination go out to him. In loving, you will fulfill the law, becoming like him, and be my child." Love is thus our supreme motive and teacher.

Here is a man passionate in his devotion to a creed. He is ready to fight for it, but he lacks the spirit of Jesus. He has put creed instead of Christ and does not see that a creed is a thing to be lived out in daily life. Here is another man intensely loyal to his church. Now a church may be one of two things—an organization along with other organizations, or a spiritual society, whose head and heart are Jesus Christ. A person can be devoted to a church as he is to a lodge, ambitious to have it larger and stronger than others. The motive determines whether one is a member of a mere organization or of a spiritual society.

We can be deceived about our own Christianity. Here is an intensely emotional man. Easily stirred, he is often greatly moved by gospel appeals. But he should remember that he is as often moved in the theater by melodrama. Here is an eloquent man. He may be carried away by his own power of oratory while his heart is far from God. Let him not be self-deceived. Here is a church member who gives liberally for the praise of men. Let him inquire as to his own passion for the cause of Christ. There are many large givers who, like Ananias, keep back part of the price. We may think ourselves alive when we are dead.

Let us consider some of the motives that move men. First, there is the fear of God's retributive judgments. George MacDonald said: "The foundations of some men's theology are laid in hell." Thus men have fled from the wrath to come. But today we hear it asked: "Is there anything in God we fear?" Fear seems to be passing out of men's consciousness. Yet we know that the mind can in itself make heaven of hell or hell of heaven. Hell is written in the nature of things. The most terrible things about the fate of the impenitent were said by the tender, loving Christ. I fear not outward punishment or suffer-

ing for guilty men, but the fires of remorse, the doom of an accusing conscience. If a man cannot get a finer, stronger motive than fear for following the good, he has not found the central law of the Christian life.

There is another motive, that of gain. By moral living, some persons expect to win here a favoring Providence and yonder heaven. This gain is suggested in the words of the disciple: "Lo, we have left all and have followed thee. What shall we have?" We may quote such verses as "He shall give his angels charge over thee," or "All things work together for good to them that love God." But if we have no higher motive as Christians than hope of protection on earth and bliss in heaven, our place is with those who followed Jesus for the loaves and fishes. Emerson went to the center when he said: "Christianity taught that to love was happiness."

Another possible motive is duty, obedience to conscience. If any word needs to be heard today, it is this word, duty. Would that men all about us might let Wordsworth's ode sing itself into the depths of life:

*Stern daughter of the voice of God,
O Duty, if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove!*

*Flowers laugh before thee on their beds,
And fragrance in thy footing treads.
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are fresh and strong.*

Yet, has Christianity no higher impelling force than duty? Matthew Arnold presents as the highest motive "a stream of tendency that makes for righteousness." Is there

then nothing better than a hard, grinding, impersonal law?

O men and women, heaven is real! The fires of a guilty conscience will burn so long as men exist. But the word of Paul rings out: "The love of Christ constraineth us." So I present love as the supreme motive at the heart of obedience. Love gives a new law of life, transforming all as the result of a spirit working within, not a law imposed from without.

All that early believers had was Christ. He mastered them, impelled and compelled them, fired them with holy passion, so that they risked all, lost all, died for him. The power of love worked in and through them and won the world.

Love gives wings to the Christian life so that we run and are not weary. This is the love of him who for love's sake hung on a cross, the love that ever lifts us to new levels of purpose and power.

Nothing Between

Oh, that I knew where I might find my God!
A universal cry of those estranged
By acts that blinded, attitudes that changed
The meaning of his purpose, till the rod
To guide became a threatening goad to prod
Their hearts and drive them to Him, who arranged
To give his best to all, e'en those deranged
And groping 'mid confusion, as they plod.
A great Pursuer, He himself reveals,
Desiring to be known as one who cares
And loves, who waits until we humbly lean
By faith on his strong arm and then, He heals
The eye, the ear, the heart and fully shares
His fellowship, since nothing lies between.

JOHN R. WEBB.

Richmond, Indiana.

Girls' School in Ram Allah

Sketch of Friends Work in Palestine

(Continued from last week)

During the war school had to be closed, and great was the disappointment of the girls whose school days were thus cut short forever. In 1922 the school was reopened, and the teachers came back to work with renewed energy to help eager students make up for lost opportunities. Since the war we have had an appreciable number of Mohammedan girls in school, whereas before the war it was difficult to interest our Mohammedan neighbors in education for women. They are appreciative of the spirit in our school, and some of our Mohammedan girls have shown as keen an appreciation of the life and mission of Christ as the girls from Christian homes and as reverent a desire to live after his spirit.

THE ALUMNÆ ASSOCIATION

After the war the old students organized an alumnae association which has been

working for the best interest of the school. They raised one thousand dollars toward the expense of remodeling the school building. They gave the new piano which stands in the assembly hall. They subscribe for several Arabic newspapers and magazines for the school. The new books which are added each year to the Arabic library are paid for by them. The association has a fund of about four hundred dollars now on hand to be used for the school as special needs arise. The members are planning a loan fund for bright, ambitious girls who cannot afford an education but who would willingly pay back any funds given them as soon as they are able to earn their own living.

Every year at commencement time the alumnae come back "home" to hold their business meetings, attend the graduation exercises, and enjoy the social functions

planned especially for their pleasure. The services on the last Sunday of the school year are always planned for the old students of both the Boys' School and the Girls' School, and a great deal of interest is shown in these meetings.

Occasionally the old girls hold a benefit bazaar for the school, contributing dainty hand-work made by themselves and buying useful and beautiful things made by others. The money is added to the general fund of the association. Their spirit is infectious. When new chairs were needed for the dining room, the student body caught the idea of serving their school; and with the help of the teachers, they raised the money for the chairs. They made and served ice cream at the field day exercises, shined shoes for travellers who stopped at the school for the night, and even helped in the remaking of the school mattresses to

save labor. The money they saved for the school was turned into their chair fund. They take great pride in their dining room now, and will never forget the thrill of satisfaction they felt in doing something so much worth while for their school.

ITS INFLUENCE ON PALESTINE

The Friends Girls' School has won a real place in the life of Palestine. It is well known in the country, and has the respect and confidence of the people. Those responsible for the plans and policies of the school are anxious to make it continue to minister to the growing needs of the country, and keep abreast of the times. Since the war things are changing rapidly in the land. Influences from the West both good and bad are crowding into the business, social, and religious life of the people. There has never been a time when there was a greater need for a clear testimony before the youth for honesty in business, simplicity and purity in home life, and tolerance and sincerity in religion.

Since home-keeping is the sacred calling of the great majority of our girls, practical housekeeping methods have been taught in the school since it was founded; and most of the housework of the school has always been done by the students. The homes of the old students bear a quiet and unmistakable witness to the lessons of cleanliness and order learned in school. In these modern times we are seeing the need of giving the pupils more of the science underlying proper cooking, sewing, and child care. A new home economics course has recently been added to the regular curriculum offered by the school. The work of this department is being carried on with the most careful economy, and it might be much more useful and attractive to the girlhood of this land if it were possible to afford more equipment.

ERMINA TOTAH MEMORIAL

Since the death of our loved Ermina Totah, plans have been laid for a model home to be built on the school grounds as a memorial to her. Such a cottage would be built in the Eastern style, so as to harmonize with the surroundings; but it would be arranged in accordance with modern architectural ideals of lighting, convenience, and economy of space, as well as attractiveness. It would be such a house as could be afforded by a Palestinian family of modest means. Such a building would be a wonderful help to the school. The girls who are doing work in the home economics department would take turns at running the house and living in it: doing the housekeeping, cooking, marketing, budgeting and keeping of accounts, as well as looking after the linen and furnishings and doing the mending. One room of the house could be used as a classroom for the department, and all the sewing could be done there. Such a model cottage and scheme of work would do a great deal to-

ward making the importance of home economics apparent to the people, and lifting the art of home-keeping to the place of respect and dignity it deserves.

NEED FOR ENDOWMENT

This model house is but one of many things which might help to make our work effective. The regular income from an endowment fund would open up to us new avenues of service which are now closed. The eager girls of the country who cannot afford an education need not be turned away in the future if we could offer some scholarships for those willing to work their way. The teachers who are giving their lives so loyally to the cause of Christian education in their own land could be given the benefit of an occasional year of freedom from work for further study to make their work more effective. The music department, so important here, could be made much more useful if it were possible to have one full time worker for that department of work alone.

The educators of America have long recognized the importance of athletics in wholesome, happy school life for girls. All educators well know, too, the time and strength that must be put into the play program to make it successful. This is especially important in this land where physical activity tends to be looked down upon a bit as being associated with the peasantry and poverty. At present the teachers of the Friends Girls' School are maintaining the sports program for the girls by faithful work willingly performed, after regular school hours in which all are carrying a full schedule of work. They are carrying on with insufficient equipment and without a trained leader. Much is being accomplished for the health and posture of the girls, and their play life is a vital part of the school activities to the students. What might not be done for the girls if we could have the tennis court we need, more equipment for games, and a teacher who could put a good share of her time and energy into making play an important factor in the education of the girls, building them up physically and mentally, and giving them thorough training through the medium of free and happy play, and valuable life lessons in cooperation, honesty and sportsmanship.

Our library, which had to be stocked up from the very beginning after the war because nearly all the books were burned

or stolen during the troublous war days, and which is insufficient for our needs, could be built up and enriched with the expenditure of a few dollars a year for good books, classic and modern.

The inscription over the new entrance to the school building reads: "And all thy children shall be taught of Jehovah, and great shall be the peace of thy children." It is our eager desire that our school, in every phase of its life and activities, be a laboratory for the development of real Christian character. The practical working out of a spiritual ideal is so often handicapped for the lack of the material means. We feel that there must be many people who are interested in having a part in making purer and wiser the young womanhood of the world. These would surely find this task as appealing in Palestine as anywhere in the world. To what land do the hearts of the Christian world turn with more interest and sentiment than to the Holy Land?

The alchemists of ancient times spent weary years in trying to discover a way by which the baser metals could be changed into gold. Their patient search was not rewarded, and alchemy as a science has gone out of date. Yet a stranger and more mysterious kind of alchemy succeeds in the world today. It is that old process, so familiar that it has grown commonplace to many people, by which the material possessions we have gained through the toil of hand and brain can be changed at our will into that spiritual value we call Opportunity for Others.

It is the truly generous heart that gives with joy and satisfaction and sacrifice to offer opportunity to others far away and whom the giver may not see. It is true faith that seeks to cooperate with God for the uplifting of brother races and nations. It is true love that finds its joy in freeing Youth from the bonds of ignorance and sin; it is the spirit of the Master, who said: "I am come that they might have life, and have it more abundantly."

We must not forget that in a subsidiary but still very important sense the books of the Bible—and especially the Gospels—can stand alone as agents of evangelization. In the beginning of the Church there were men, who afterwards did the Church glorious service, whose conversion was due to reading the books, without any other human instrumentality. In modern days they have been very numerous, so much so that mere reading of the Gospels must be ranked among the most effective instruments of conversion. There is no surer way of getting men and women, of whatever religious tradition, again into the presence of Jesus of Nazareth, than by giving them the Gospels in their own tongue.

—BISHOP GORE.

CHRISTMAS GREETING

Hail, thou Friendly friend of mine.
I greet thee with Good-Will
This Christmas eventide,
And bid thee come, and drink, and dine
With me, and take thy fill
Of God's own vintage of the Vine
That flecks my window sill.
Come, and abide.

HENRY COFFIN FELLOW.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

FOR RELIGIOUS FREEDOM

Courage has a universal appeal. People who, because of their convictions, are willing to undergo hardship, calumny, and persecution, arouse admiration in the hearts of all people. A communication from the Vienna Center of the American Friends Service Committee calls attention to an outstanding bit of heroism on the part of a people who refuse to renounce their faith.

"My visitor of today, a man of about 40 years, is the father of seven children (whose photos he showed me) from fifteen to three years old. If the sentence is confirmed, he will be condemned to ten years' imprisonment in the state prison. You must know that political prisoners are confined there together with common criminals and are treated in the same way. In spite of the man's being threatened with this fate, he said to me: 'I cannot give up my faith.' This is only one case of the 130 accused. Fifty-seven are already in Mitrovica; whilst the remainder await the confirmation of the sentence. The attempt is being made to stamp out the sect by means of these extraordinarily rigorous measures. My conversation with the man has moved me very deeply; and I beg to leave no stone unturned to bring help to these suffering people, who are upon such a high ethical level." The quotation is from a letter written to Emma Cadbury by a Friend in Belgrade.

This is part of an attempt on the part of the Government of Jugo-Slavia to compel the Nazarenes to bear arms and to take an oath of allegiance to the King—both of which are contrary to their conception of Christ's teachings.

On October 12, 1928, a report appeared in the *Neues Wiener Tagblatt* saying that the court of appeal in Belgrade had confirmed the sentence of the military court of the Save Division passed about a year previously, by which 72 Nazarenes had been sentenced to from eight to ten years' imprisonment.

Following is a part of a letter sent to Emma Cadbury by one of the Nazarenes. Accompanying this letter was a list of names of 135 men who had been sentenced to prison.

"Dear Friends in Christ:

"In 1924 all those liable to military service up to 50 years of age, were obliged to take the oath to King and Fatherland. This we could not do, owing to our strict adherence to the teachings of Jesus Christ in the Gospel. About 1200 of our members mostly living in Srem and some in the Banat were arrested. After four months' imprisonment the above named people were

released after making a vow (Gelubde) instead of taking the oath.

"On October 10, 1926, an exceptional case occurred in which Nazarenes up to 50 years of age from two districts (Batschka, Alt Betscher Ergänzungsbezirk and Banat, Betschkereker Erg. Bezirk) were called up for military exercise, with the object of compelling us through rigorous military discipline to take the oath, accept weapons, and deny our faith. As, however, we would not be moved, about 200 of us were sentenced to ten years' imprisonment, but were released after six months on March 7, 1927, after the taking of a vow, though without having been required to accept weapons.

"In the same year on July 11, 1927, we were all once more called up for military exercise and again sentenced to 10 years' imprisonment. Nine years on account of our refusal to bear arms and one year on account of our adherence to our faith.

"As the attached list shows 135 are in prison, 11 in the Mitrowitzer Penitentiary and the remainder under arrest in the Peterwardein Garrison. The latter, however, await transference to prison.

"As a result of these proceedings, which took place intentionally under an order of the ministries of War and Religion with the object of destroying our faith, 494 children have been robbed of their fathers and brought into great need and misery; nor are our women able to educate them properly, so that they are in danger of being spoiled mentally as well as physically.

"Inasmuch as we have heard much of your love of God and mankind, Frau, W. has also told us much about your good deeds—we do not doubt that you will also be ready to help us to obtain our liberation, to which end may the dear God give you strength and open ways for you and bless your love and work as it is promised in the Gospel."

On November 15, 1928, our friend in Belgrade writes as follows

"I was visited today by Herr —, one of the accused in the Nazarene trial. He is the son of one of the men who visited me the first time. From him I learned the following important details: The present condition of the Nazarenes has been already brought before the Minority Congress in Prague on September 1, 1928, by the Serbian delegate Prof. Iberac. The conference decided that the League of Nations should be appealed to—to mediate. One of those taking part in the Congress, Herr Karl Staubli of Pfeffikon near Zurich, a Nazarene living in Switzerland, is their confidential representative there, and a well informed man. It is said that a

Minority Congress is planned for December 10 in Geneva and that it will take up the matter further. Intervention on the part of the League of Nations may, perhaps, be possible, as it can be proved that the case is one of religious persecution. (The evidence is based on a secret order of which the Nazarenes have a copy—it is difficult for me to give all the particulars here). I have now decided to report the matter to the Friedensliga, (W. I. L.) in Geneva, to send them a copy of the secret order of the minister of war, as soon as I can get a German translation, and to ask the W. I. L. to support the matter with the League of Nations. Perhaps on your side, if you have suitable connections, you could mobilize these. My visitor today told me amongst other things, that only help from abroad or from foreigners was possible, as natives (as for example the two Bishops) could do very little in their own country.

"Up till now my report has been very technical—but now I want to add some remarks of a personal character. The people, whom I have met thus far, are simple, honest folk, who have made the best possible impression on me. I believe them incapable of any untruth.....

"I should like also to state that my supposition that the majority of the Nazarenes were Germans, was an error. Of the accused about 100 are Serbians, 29 Hungarians and only four Germans. In Skopljé a further 100 Nazarenes are in prison.

"As regards the advice that in special cases intervention might be made to obtain non-combatant service, Herr — believes this impossible in view of the actual position."

The above facts are broadly confirmed by a Nazarene from Jugo-Slavia now living in Vienna, who is often in touch with his co-religionists there. He believes that any direct protest from Peace Societies to the Jugo-Slavian Government might only make the position of the Nazarenes more difficult—but is willing for an attempt to influence the Serbian Government by pressure through other governments or the League of Nations, to be made.

The Apostolic Christian Publishing Company of Syracuse, New York, U. S. A. have published two pamphlets—Legal Practice concerning religious objectors against war: Report of the Conference with Jugo-Slavian and Roumanian delegates in Brussels, Friday, March 16, 1928, with regard to the Nazarenes in their respective countries," and "Translation of extracts from a letter written April 14, 1928, about the treatment of Nazarenes in Jugo-Slavia, preceded by a call to prayer."

The former report states that the representatives of the Roumanian and Jugo-Slavian governments showed a desire to meet the situation with understanding.

The Vienna Branch of the F. O. R. with whom we have been working in close conjunction in this matter, will probably be communicating with their national branches

in different countries, so that it may be advisable for you to keep in touch with the F. O. R. offices in your country to see what they are doing and also with the Women's International League.

In view of the fact that the confirmation of the sentences on a number of the Conscientious Objectors is still pending, it seems urgent that steps should be taken for their help as soon as possible.

EMMA CADBURY AND
HEADLEY HORSNAILL.

* * *

Aside from the appeal which this exhibition of courage and heroism has for the average man, the fact that the persecution is conducted because of the refusal of the Nazarenes to bear arms or to take an oath of allegiance to the King, will have a special interest to members of the Society of Friends.

UNCLE SAM'S CHRISTMAS PRESENT

For the first time in history Uncle Sam has the opportunity to make a really significant Christmas present to the world. The only Treaty yet conceived which renounces war and agrees to settle international disputes by pacific means, to which practically the whole world has agreed to become signatories, awaits action by the United States Senate. The whole world is waiting to see what the Senate does. If the Senate does not sign, the heart will be taken out of the Treaty and much of the faith in the pacific intention of the United States, and much of the potential leadership toward world peace on the part of this country, will be lost.

Some of the peace-loving people of the United States are writing their Senators requesting that they do all in their power to get the Treaty ratified by Christmas. This is not a crisis. Although opposition to the Bill has developed, it is not yet of alarming proportions. It is simply that some people would like to see the United States, in the era of goodwill engendered by this Christmas spirit, announce to the Nations of the world that it, with them, is willing to condemn war and agree to settle its disputes some other way.

What could be a more appropriate Christmas present from Uncle Sam to the other countries?

SUITABLE FRIENDLY GIFTS

If any of your friends are working with children and tell or read them stories, they would greatly appreciate "Peace Crusaders—Adventures in Goodwill." This book contains stories, poems and essays full of action and adventure—just the kind the children like, but avoiding the adventures of war and bloodshed and dealing exclusively with those adventures which promote goodwill and understanding. What could be a more suitable Friendly gift? You not only assist the minister, Sunday

school superintendent, teacher, parents and others—you not only help entertain the child, but you greatly contribute to building up in the world ideas of international goodwill and understanding.

There is another book which all Friends should own. It recounts incidents where the Friendly way has worked. It tells how Quakers and others who believe in the efficacy of goodwill, have met Russian bandits, children in Silesia, refugees in the war zone, famine and pestilence, Nicaraguan "rebels," and in their quiet way have successfully carried through their projects. Every Quaker should have a record of these adventures. It is something of which he can be proud, and something concerning which his children should be informed.

In order that these books may find their way into as many places as possible, the American Friends Service Committee is making a special offer, as follows: "Peace Crusaders—Adventures in Goodwill"—Single copies, \$1.50; 5 copies, \$6.25; 10 copies, \$12.00. "Quaker Adventures"—One copy, \$2.00; 5 copies, \$8.50; 10 copies, \$16.00.

All these prices are offered with the understanding that payment accompanies the order.

THE ALLEN JAY SCHOOL

Springfield public school at Springfield, North Carolina has recently been consolidated with Oak Shade School, three miles farther east. Last year a convenient site was chosen and a fourteen room building erected. This is now equipped with ample play ground, good water, lighting and heating system, and an interested faculty of eleven teachers. When the subject of naming the school arose, the community responded with the request that it be named for Allen Jay, who for nine years, during

OBSCURITY

BY BLANCHE CUMMINS HOFFER

A little pine tree
Stood straight and tall
On a snow-clad hill,
And that was all.

A transformed tree,
Jewelled with light,
Rivalled the Yule log
On Christmas night.

Mother and Child
In cattle's stall,
A star above them,
And that was all.

Chant "Peace on Earth,"
Let anthems ring,
The humble stable
Sheltered a King.

Oh lonely tree,
Where few men trod,
The manger babe was
The Son of God.

Richmond, Indiana

the reconstruction period following the civil war, lived here and labored for the upbuilding of Springfield meeting school, as well as for those throughout the Yearly Meeting.

The Allen Jay school is perhaps one and a half miles from the meetinghouse and may never fill the place of the historic Normal School, which was built with aid from the Baltimore Association under the supervision of Allen Jay and Joseph Moore. But Friends trust that something of the same spirit that covered the church, the school and community here at that time, may emanate from our larger church and school to a larger community.

KANSAS CITY EVENTS

A meeting of the Sunday School Council of the Kansas City, Missouri, Friends Meeting, combined with a social, was held on the evening of November 12 at the home of N. F. Carter, with an attendance of nineteen. After the business session there were games, music and refreshments which all present seemed to enjoy. A similar occasion was set for December 17 at the home of D. H. Parsons, who is superintendent of the Sunday school and leader of the choir.

On the evening of November 20, about sixty-five men of the church and community held a meeting of the "Neighborly Club." Dinner was served in the basement of the church and an interesting address was heard entitled "Yesterday and Tomorrow," recalling the city's past and setting forth its prospects for the future. There was a discussion of a movement toward securing action by the city in establishing a park on a certain tract of ground in the vicinity.

Services were held in the church on the evening before Thanksgiving. On the rostrum were eleven baskets filled with food which had been brought by the children of the Sunday school or provided by others who were members of the church. At the close of the services the baskets were taken to needy families of the community.

On the evening of December 8, ten members of the church, including the pastor, attended along with five or six hundred members of other churches of the city, a banquet given in honor of the advance guard of the World's Christian Endeavor Convention which is to be held in Kansas City next July. The gathering was full of enthusiasm. The heartiest welcome awaits all who can take advantage of this coming great occasion for activities in the cause of progress of Christianity.

EDUCATE CHILDREN COLLEGE HOME

10 rooms modern; gas, 75x250 lot, garden, chicken park. Joins Campus Friends' University. Big oil field just discovered. Price \$4,500; cash \$2,500. Buy this, board students, and make tuition. Wonderful prospect for big advance in Wichita property. Ernest Maplet, Owner, 616 Hiram Avenue, Wichita, Kansas.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

MEDAL FOR ONE KILL—A PRISON FOR ANOTHER

Editor THE AMERICAN FRIEND:

Statistics recently compiled by Warden Lewis E. Lawes show that twenty percent of the prisoners at Sing Sing are ex-soldiers. One of them, an Italian, serves time for killing a man who seduced his sister. He told Warden Lawes, "I maybe made a murder in war, but I no make a murder to kill this snake."

He had been praised for killing men in war, men who had not injured him. As he put it, "I go make a fight to kill Germans who never hurt me at all. For this I get a medal." He could not understand why he should not also have had a medal for killing the "snake" who had wronged his sister.

It is unexplainable. His perplexity is just. His conclusion—that if it is admirable to kill men in war, then it is also admirable to kill men in peace—is flawless. This clear logic may somewhat explain the wave of violent crime that has been passing and repassing since the war.

Violence breeds violence. You can't teach men that killing is a nice moral act in war, without having them become complaisant about killing at other times. This applies equally to capital punishment. Killing by the state is a psychological fore-runner of murder by private individuals.

Secretary State League to

Abolish Capital Punishment.

Versailles, Ind.

FIRST IMPRESSIONS OF JAPAN

Editor THE AMERICAN FRIEND:

Before too much time passes and the newness of it all is gone, I want to jot down a few of my first impressions of Japan. I hope they will be of interest to others.

We landed in Yokohama in weather that was quite typical of the country—rain. As we slowly drew up to the great pier, below us were all types of costumes. Here would come running a coolie in his large black hat a rikisha, his heavy soled two toed stockings splashing in the mud holes. Against the dock were standing several Japanese women in their native kimonos, bright colored sashes and elegant black hair. Some men wore *geta* (wooden clogs), others shoes; some had large straw hats and pleated skirts; while others were attired in complete European costume. Night soon came and the rikisha men could be seen trotting along swinging their large paper lanterns. In the electric train for Tokyo were more native costumes and

babies on parents' backs, more *geta*, and foreign clothes, sandals and loose fitting garments with huge pockets in the sleeves. Of course, the cars seemed low and the straps hung down low enough for the average sized person.

We left our train at Tamachi (Rice field street) and wound our way through the narrow muddy streets, passing many shops with open doorways through which we could see the back of the house with its matted floors and sliding doors. A short walk up a hill and we were at Koun Cho, the home of Gilbert and Minnie Bowles where we were heartily welcomed. Our first morning in Tokyo was a rainy one, but the Japanese houses were fascinating. As we went to school we noticed that traffic was passing on the left, and that there were innumerable bicycles with all kinds of trailers and side cars. Everywhere there was a great mixture of the Orient and the Occident with the former predominating.

Walking through the many different sections of the city, while going to school or on shopping errands, we notice many new sights. There are many low houses with sliding doors made of paper. The roofs are of heavy tile and the curves made by them seem restrained and abrupt. Signs by day or night, written in complicated Chinese characters, greet us as we pass through the streets. Here will be a wide street as at home, with office buildings and shops lining both sides. A little further on we will pass through a narrow winding lane with open stores projecting into the streets. If there is not room in the shops for all of the goods, some of them will be placed on stands blocking the passage way. It is quite obvious that the houses are too small for all of the family because we are continually interrupting many games the children are playing in the middle of the road. Looking around and above us we see long cloth and paper advertisements tied on to bamboo poles reaching up over the street. These are of red or blue with large characters drawn on them in black.

On a holiday the color that one sees is almost too much for one's head. The flag of the Rising Sun is very impressive on its field of white and, when each house displays a flag on a National Holiday, the red and white seem to be in harmony with the many colored kimonos of the children playing in the streets. Then, too, one will notice lanterns of red, green, yellow and white swinging at the doorways of each home. Japan certainly seems to be at this time a bright and happy country. During this week of the Enthronement Ceremonies the color combinations in the streets are too gorgeous to try to describe; while

children, parents, old men, and women are filled with a feeling of joy and hope for the health and happiness of their ruler.

And now a word or two in reference to the people of this country as they impress us at first meeting. Their customs, homes, and land are interesting; but it is after all the people that make up any country. Those of us who have little knowledge of the language, and are strangers here have found the people extremely polite and helpful. Whenever we stop at any of the little shops we find the owners long-suffering and kind, as we try to tell them our wishes in a combination of English, Japanese, and gestures with our hands.

The members of the Japanese Yearly Meeting with whom we have been thrown have welcomed us with open arms. They are continually doing things for us and trying to make us feel more at home. The students in the dormitory, the students of our night school, everyone with whom we have had any contact, have given us the feeling that they are glad we are here with them. Indeed we consider it a great privilege to be here in Japan and we hope from time to time our impressions, opinions and descriptions of events here will help to increase your interest in these great people—our brothers in Japan, the land of the Rising Sun.

HUGH BORTON.

Tokyo, Japan, November 14, 1928.

THE EMPEROR LEAVES TOKYO FOR KYOTO

Editor THE AMERICAN FRIEND:

You should be in Japan now! It is a most colorful and festive season here with his Imperial Majesty becoming enthroned and feasting with his Goddess Ancestor. The whole city is wonderfully and elaborately decorated. The streets are riotous with red and white, the Japanese colors. Lamp posts are twined with them, special poles for lanterns are decorated with them, the shops have broad bands of bunting of red and white or the colors of good omen, red, yellow, green, white, and purple across the fronts and everywhere paper lanterns of various sizes and colors with Banzai (Long live the King) in Chinese characters adorn the posts and every gate and entrance. At the entrance of every little district are crossed flag poles with the effective Japanese flag flying, and over every doorway is a flag. Above the Japanese lanterns are purple and gold paper banners and beautiful chrysanthemums, the Imperial emblem. The weather has been lovely, and the sun shining on all this color bottled up in the narrow streets, makes one join in the feeling of suppressed excitement.

Unfortunately for us, Tokyo is not the real capital of Japan so we do not see much of the actual ceremonies, for all that is held at Kyoto. But we did see what there was to see on November 6 when the Emperor left the palace in a splendid pro-

cession and went to the Imperial train for Kyoto. The Language School was allowed to send four students to see the procession. The students, who wanted to go, drew lots and I happened to be lucky and got one of the places. One of the exciting features of going to see the procession was the fact that one had to be in place by three A. M. The Emperor left at seven, but for some strange reason the powers that be, decreed that his loyal subjects should wait four hours for his appearance.

Accordingly, we set out at one-thirty for the trysting spot. We found that even at this early hour all street car and elevated service towards the palace was discontinued, and so, hailing a taxi, we arrived in plenty of time. After our school group had arrived we proceeded to our place, which happened to be on a grassy bank within the first moat of the palace grounds. Of course it was dark and a bit chilly. I had a steamer rug and sat on that surrounded on all sides by Japanese students. No one was allowed more than room enough to *suwari* (the Japanese way of sitting on the heels) but I managed to change my position enough to be comfortable. Oh, but that first hour went slowly! My good democratic upbringing rebelled at having to wait so long to look on any human being. I had thought it would be very interesting to be in a Japanese crowd with all the passing and excitement that should be taking place, but there were not the throngs that one sees waiting for an American parade for we were within four lines of policemen who carefully kept all those not having permits away and of course those having a permit soon found their places and sat down. Nothing happened that first hour but the marching by of a few columns of infantry. About me on all sides were the poor shivering students sleeping or trying to sleep. And constantly one could hear that peculiar sucking-in noise that corresponds to our sigh. About four-thirty the higher officers of the army and navy began to gather in a huge tent catty-corner from where we were sitting. Soon after five the dawn came bringing beauty and excitement in its train. It was truly a lovely experience to sit there and see the details of the scene become clearer in the soft morning light. Directly across the way from us was the white Nijubashi bridge which crossed the second moat, back of it rose the old gray stone walls of the inner fortifications. Along the front were airy weeping willows and behind rose the old gray stone walls of the inner fortifications. At the further side was a white Japanese gate with a green copper roof and a big grove of trees. Through the trees one could catch glimpses of the palace itself. By this time many officers in uniform resplendent with gold lace and epaulets and white plumes were strolling by very much enjoying their grandeur.

Then at seven with the morning sun shining on all, making lovely reflections in the

moat, the bugles up on the hill blew and slowly across the upper bridge rode two horsemen disappearing into a grove of trees only to reappear later crossing the bridge in front of us. Very slowly and with great dignity the procession came. I shall not describe it in detail since you have probably read accounts of it in the papers. I only wish you could have seen the color of it. The slanting rays of the sun played on all the gold which adorned the uniforms and carriages. The Emperor's coach fairly blazed with splendor. The red and yellow of the Shinto ceremonial robes were bright in the morning light and the silk of the Imperial shrine glistened. All in all it was a most impressive sight and one worth the hours of waiting.

ELIZABETH BORTON.

Tokyo, Japan, November 14, 1928.

A MISSIONARY CONFERENCE

Following two inspiring days of Quarterly Meeting sessions at Stockport, Iowa, where the presence of the Lord was keenly felt, a missionary conference was held at Cedar Creek Friends church, Salem Quarter, on November 27. The Women's Missionary Society of the Cedar Creek Meeting made plans for the conference and invited the members of the Quarterly Meeting to share it with them. Friends were especially favored by the presence of C. Frank and Blanche A. Conover, returned missionaries from the African field, also Estella K. Hadley, president of the Women's Missionary Union of Iowa Yearly Meeting. The morning session was in the form of a "Model Missionary Meeting," showing something of what might be accomplished when each committee is functioning. This meeting was conducted by Estella K. Hadley.

At 1:30 p. m., following the luncheon, a progressive round table was conducted, considering the following departments of work: Literature, Mrs. Clinton Hunt; Peace, Alfred J. Hanson; Christian Stewardship, Bessie F. Collins; Young People's Work, Izetta E. Reynolds; Executive, Estella K. Hadley. After a special message in song in the African tongue by the Conovers, Frank Conover gave a very interesting account of their homeward trip.

Never tiring of the messages of these dear people, a good crowd gathered again in the evening at 7:30. A large map, showing the mission stations of Friends all over the world had been prepared and this was used to show the great challenge of missionary work which is facing the Society of Friends, today. Many interesting and informing facts were given about the work in the African field, showing the "power of

God unto Salvation" even in this dark continent. All who were present seemed to feel at the close of the day that much good had come to them through the conference and that new inspiration in the missionary work had been received.

JAMESTOWN NEWS ITEMS

During the summer and fall months four of the churches of Jamestown, Ohio, have united for Sunday evening services. Friends, Methodists, Disciples, and United Presbyterians find they can worship in perfect harmony. Occasionally outside speakers have been invited to speak to these union assemblies and have brought timely messages upon Prohibition, good citizenship, missions, etc.

Perhaps the best demonstration of the success of this united effort lies in the harmony between the four pastors who form a ministers' quartet. These men have been singing together for over a year, and they are called upon to sing at banquets, farmers' institutes, Grange meetings, conventions, men's clubs, colleges, and the regular evening union services. It has been intimated that they have an invitation to broadcast at some future date. It is not often that four voices with the proper range for a quartet are found in a small village.

On the night of December 4, the Jamestown Ministerial Association promoted a very successful Father and Son banquet in the Grange hall. One hundred and twenty men and boys were present to enjoy the bounteous supper which was served by the Grange ladies. All enjoyed the evening of pep songs, toasts, and address. President B. O. Skinner of Wilmington College was the guest of the evening and gave a splendid address to the men and boys.

At the reorganization of the Jamestown Ministerial Association in September Lindley Cook, pastor of the Friends church, was made chairman for the coming year.

NEW HOPE NEWS NOTES

On Thanksgiving Day the Friends of New Hope, Nebraska, met at the church for an all-day meeting. The pastor Gene Danghete brought an acceptable message from P 118:1. At noon dinner was served in the basement all being seated at a continuous table after which the service continued with a devotional and testimony meeting and message from the pastor on the text, "The Eternal God is thy refuge and underneath are the everlasting arms." At the close of the service several young people came forward, signifying the call of God to them for special service. Special music was furnished by the New Hope quartet. The Lundy and Philpott families from Beaver were present.

A minute was granted by this meeting and the Quarterly Meeting in its last session to Lealdes Mardock liberating him for service in both Kansas and Nebraska Yearly Meetings.

WRITE OR CALL WURLITZER

You can rent an Upright Piano for \$1.00 a week at Wurlitzer, 121 E. Fourth Street. Phone Main 172. Open Evenings. The Rudolph Wurlitzer Co., Cincinnati, Ohio.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



LIVING INDIA

BY SAVEL ZIMAND

Longmans, Green & Co., \$3.00.

"I have never been in India but I know Savel Zimand." With these words George Russell (A. E.), the delightful Irish litterateur, opens his introduction to "Living India"; and as I, too, have never been in India, I adopt Mr. Russell's phrase in this short attempt to review a book from the pen of this interesting man who came into my life with the World War and has been in it ever since.

To all of us India presents an enchanting mystery. To our western world of men and women busy about affairs, material things often, the challenge of a country where all life and every act of life is fraught with some religious significance is a very clear call to all us followers of the Quaker tradition.

Mr. Russell speaks of reading the sacred books of India and of their effect upon him, his reverence for their noble imagination and their wisdom, and to those of us who have never read more about India than Kipling's marvellous account of the life and doings of Kim, the little Irish boy who grew up in the bazaars and became part of England's great information service, there comes a wonderful sense of the mystery of life in the Hindu's daily prayer, which Zimand quotes:

"From the Unreal, lead us to the Real!
From darkness, lead us into light!
From death, lead us to immortality!"

Savel Zimand is a Rumanian by birth and, after founding the first Socialist club in Rumania, left as a youth of sixteen or seventeen and began his travels through Europe, stopping in each nation long enough to acquire its language, and when I first met him was working in the public library in New York. He has an instinct for being present when interesting things are happening and a willingness to do the hard work of going after the materials which throw light upon the happenings.

His experiences, and writings about Ireland during the "Black and Tan" period, his articles on Russia, his descriptions of the progress of radical thought in such articles as "Where are the Radicals of Yesterday?" pointing out how so-called radicals of ten years ago had become prime ministers of important states, and his investigations of the coal strike, have given him a reputation for intelligent and thoroughly impartial observation, and the charm of his English is the admiration, and sometimes the despair, of those of us who are born in that tongue.

Savel Zimand tells me that it was pure

chance which led him to take the same steamer going out to India as that upon which C. F. Andrews, the Englishman most beloved by the Indians, was travelling; with Mr. Andrew's friendship he started his travels in India under most favorable conditions. It was while the Ramsay MacDonald government was in power in England that he visited India and he tells me that in conversation with one of the great officials of the Indian Empire, when he mentioned Gandhi, he saw what he thought was a flicker in the eye of the man to whom he was talking, and he determined to get to Gandhi as soon as possible. With his genius for being in places when things happen he was present in the room when the order liberating Gandhi was read to that "great soul", as the Indians call him.

The first chapter of "Living India", which Mr. Zimand calls, "The Myriad Voices," contains short exquisite word pictures of Indian life. To me it is worth the whole book. But when to that you add, the illuminating outline of the history of India, the explanations of the many unexplained habits of the people, the statistics and extracts from reports on child marriage (with the light which they throw on the recently much advertised book by Miss Katharine Mayo, "Mother India"), and the definite picture of the problems which British rule in India is facing today—the Nationalist movement, which is called *Swaraj*—you find a book of delightful surprises and an extraordinary amount of information.

To Friends, the description of Gandhi's personality and plan for India is illuminating; for those interested in primitive races, or in the problems of the Negro and the white, the description of the "untouchables" of India has a peculiar significance; and to the person who desires to read further and study deeper into Indian life this book brings that invaluable addition, a full bibliography.

If one is interested in the problems of the world's greatest empire, if one is interested in the clash of oriental and occidental civilizations, if one is interested as a student in the vitality and persistence of religious thought and aspiration, if one is interested in discovering the springs of national aspiration of peoples, and their contribution to our sum total of life on the earth, all will find something in this book on Living India to challenge their thought or to awaken their interest. And who, amongst us, can be unmoved by such a picture as this?

"All India followed him, believing him

to be saint. 'To see a whole nation of different races, of differing temperaments and ideals, joining hands to follow a saint,' said Rabindranath Tagore, 'that is a modern miracle and only possible in India. The worst and most deeprooted passions are soothed by the words: 'Mahatma Gandhi forbids it'...I don't agree with Gandhi in many things, but I give him my utmost reverence and admiration. He is not only the greatest man in India, he is the greatest man on earth today.'

L. HOLLINGSWORTH WOOD.

November 20, 1928.

MEXICO AND ITS HERITAGE

BY ERNEST GRUENING

The Century Company, pp. 700. Price \$6.00.

Nothing like this book on Mexico, by Dr. Ernest Gruening, has ever been given to us before. Its seven hundred pages comprise not one but seven books about Mexico, one each on History, Land, The Church, The Army, Labor, Politics and Social Movements. Much writing about Mexican history and politics, national and international, has been done and even overdone (as the impossible stories recently published in "The Outlook" witness). To give a complete picture, of course, Dr. Gruening has to cover these subjects also; and he has done it well. His outstanding contribution in this book however are the sections on Land, The Church, Militarism and Labor, the four great Mexican problems.

He seems to have avoided, as much as it is possible to do so, an *ex parte* statement on the highly controversial problems of Mexico. Scientific accuracy is apparent in the documentation. The work on Spanish sources is an achievement and can be the result only of long days and months of painstaking toil invested in this book. Dealing with so many questions on which most of us are prejudiced in one way or another the author cannot hope to escape much criticism. Reactionary ecclesiastics on one hand and radical labor leaders on the other, will no doubt violently oppose this book. They may prove that there are sides of these questions which the author has not touched upon but they will have difficulty in refuting what he has said.

With detailed treatment and conclusions of Dr. Gruening the reviewer does not find himself always in agreement but that is of little consequence. I do feel, however, that the total impression left by this remarkable volume is too pessimistic. If Dr. Gruening could have known Mexico twenty-five instead of five years, could have felt the heart-beat of hundreds of the new generation of teachers, doctors, minor government officials and laborers, could have experienced the remarkable changes that have come over Mexico during the last three decades, he would have given a brighter picture, I am sure. This is a book that every student of Mexico should have.

SAMUEL GUY INMAN.

QUAKERDOM · AT · LARGE

A Japanese translation of the "Autobiography of George Fox," edited by Rufus M. Jones is in the process of publication and to help finance it five hundred dollars is being used from the Rebecca White Fund as stated in the last issue of the Haverford Friends Meeting magazine.

Max I. Reich of Philadelphia, Pa., recently spent six days in Montreal at the invitation of Dr. Abbott Smith, Principal of the Diocesan College (Episcopal theological school) there. Dr. Smith had met Alfred C. Garrett and other Friends at the Lausanne Conference and feels very kindly toward them. Besides an address and numerous small meetings with the students of this college, Max Reich made family visits among Friends in Montreal. Six lectures on "The Psalms of Israel," which he gave under the auspices of the Hebrew Christian Alliance, aroused much public interest, among both Jews and Christians.

E. Gurney Hill, internationally known rose grower of Richmond, has been recently given high honor by the Massachusetts Horticultural Society in awarding to him the Thomas Roland Medal for his skill in originating and cultivating roses. The three medals offered by this society are carefully guarded and have been awarded to only a few of the leading scientists of this country. Among those who have received these medals are: Dr. Liberty Hyde Bailey, considered the world's greatest botanist and horticulturist; Dr. U. P. Hedrick, director of the New York Agricultural Experiment Station, and E. H. Wilson, famous Chinese explorer. This latest honor which has come to E. Gurney Hill is considered one of the highest compliments ever paid him.

The Rochester *Democrat and Chronicle*, in its issue of December 9, devotes a page to the "Four Geniuses of Television," pioneers whose names will be in history for the work they are doing to help men see by radio. These are C. Francis Jenkins of Washington, D. C., Dr. E. F. W. Alexanderson of the General Electric Laboratory in Schenectady, N. Y., Dr. Herbert E. Ives of the Bell Telephone Laboratories of New York, and John L. Baird, a Scotchman, who is now at work on television in London. Friends of Richmond follow with keenest interest the work of Francis Jenkins who grew up in this vicinity and frequently visits the old home town, having spent Thanksgiving here recently with his father, Amasa Jenkins, and his two brothers, leading business men of the city. "He goes from invention to invention like a doctor calling on his patients," says the article which also

carries his picture, and he "solved the problem of fuzzy telephoto pictures while flying 2500 feet above ground." "More than 300 patents go to his credit, and at sixty years he is still as energetic and optimistic as ever. His work on television, to him, is only another undertaking in the business of invention."

Elizabeth B. Emmott of London Yearly Meeting is revising for the Central Education Committee her "Story of Quakerism" and bringing it down to date, right down to the last Yearly Meeting. Originally written particularly for adolescents, the book in its new form should have a fresh and most useful lease of life in schools and elsewhere. The Literature Committee is also passing through the press a new study of Richard Hubberthorne of Yealand, written and illustrated by Elizabeth Brockbank, a member of the Royal Society of Miniature Painters. Since she has lived in Hubberthorne's village in Lancashire, she made a special study of "dear innocent Richard" as George Fox calls him, one of the "Valiant Sixty," who died in Newgate and was buried at Bunhill. There will be a cheap and also a special edition.

Rachel M. Rutter, of England, reached Seattle November 30. Six days were spent in speaking to groups of Friends and students, gathering facts and exploring the wonders of the great Northwest. She visited the Federal Prison on McNeal's Island, traveled by bus to Rainier National Park, and spent some time at the University of Washington. On December 2, she brought the message to the 11 o'clock meeting at the Friends Memorial Church. Her theme was, "The Life and Teaching of Christ in our Present World." At 12:15 P. M. she addressed the Discussion Group on "Africa as I see it," and later in the afternoon, joined the University Group at the Y. M. C. A. where problems in world friendship were discussed. Friends at the Bethany Meeting (Oregon Yearly Meeting) seemed pleased to have her address them at 7:30 p. m. Her visit has been much appreciated.

A five o'clock vesper memorial service was held at First Friends church, Pasadena, on December 9, to honor the memory of eight members who had died since the first of the year: Harold A. Sanders, Samuel C. Gruwell, Hazel M. Ashby, Judson D. Chamberlain, Sturgeon O. Lance, Joseph John Mills, John Chawner and Nathan T. Noxon. The auditorium was lighted only with floor lamps and a group of eight candles. Edwin McGrew, pastor, paid a beautiful brief tribute to each of the departed ones,

and the prayers of the assembly were vocalized by Harry R. Keates. A large chorus in the adjoining room rendered joyous hymns, "Crown Him with many Crowns," and "Glory to the Lamb," in antiphonal form, the solo parts being carried by Edith Chambers Austin. The impressive program closed with an organ selection, a portion of the Hallelujah chorus of the "Messiah."

Penn College has had two outstanding days this fall, among the numerous events of interest, the first being Penn Day notable for the address by Mrs. Florabel Patterson Rosenberger. In a forceful and pleasing way, the speaker made William Penn appeal to her hearers as a living and dynamic personality. Her thoughts were focused on the four cardinal characteristics of Penn which made him worthy of the honor of a college namesake: his intellectual ability and achievement; his statesmanship; his philanthropic spirit; and his deep and practical religious experience. In speaking of Penn's statesmanship, Mrs. Rosenberger beautifully presented The Holy Experiment to the student body, a rare portfolio given to the college library four years ago by Maria C. Scattergood of Philadelphia. The Armistice Day program on Monday, November 12, was another rare treat with a most interesting "informal talk" by Harvey Ingham, editor of the *Des Moines Register*. With two clear maps for reference, Mr. Ingham gave a practical presentation of facts in world conditions which will make peace the only expedient relationship among the leading nations.

The Pennsylvania Council of Churches held its annual meeting in Harrisburg, November 27, with an attendance of over 80 representatives of Protestant constituent bodies. The total membership now numbers 1,500,000, an increase of 100,000 during the past year, when a large denomination (Episcopal) finally joined the organization. In point of numbers and social interest, says W. B. H. in *The Friend* (Philadelphia), this session doubtless exceeded all previous meetings. A number of commissions, including those on International Relations and Social Service, made stirring reports of their activities for the year just closing. "It is very encouraging from a Quaker viewpoint that the first named commission offered a strong resolution favoring an army of minimum size for police purposes only. This, with other worth while items was approved by the Council as a whole. With the passing of the years a very definite growth of spiritual co-operation can be noted in the Council, two outstanding advances in the past year be-

ing the adherence of the large body mentioned above and the establishment of a well-equipped central office in Harrisburg with a full time secretary. More and more there seems to exist the desire to find venues of helpfulness where Christian groups can work together rather than the spirit of ecclesiastical jealousy which has in the past prevailed in too many instances."

NEWS OF OUR MEETINGS

The young people's society of Stuart Monthly Meeting has just completed the study of the Old Testament, which has taken about two years and a half. They are now taking up the study of the Friends Discipline, under the instruction of the pastor, Anna Albery. The funeral of A. W. Hadley, a lifelong Friend who dropped dead on the street, was held December 10.

Ackworth Quarterly Meeting which usually convenes with Motor Friends, was held at Middle River Meeting by invitation. It was a matter of deep regret that so many were unable to be present, due to weather and road conditions. Edith Smith, the presiding clerk, served with her accustomed efficiency, and Margaret Ellis as recording clerk for the business session. Peace and Missions were given a prominent place in the discussions. The Quarterly Missionary meeting was held with much interest at the noon hour when Mina Johnson gave a short report of the Conference at New Providence. The Juniors of the local meeting provided a solo, a reading, and an exercise "Topsy Turvy Land" at the Young People's meeting on Sunday afternoon; which was followed by a helpful address by Moses Mendenhall who as Yearly Meeting Superintendent gave four gospel messages which were much appreciated by all. Other ministers present with service were Roy Bogue, Edith Smith and Cassa Commons, the latter serving the meeting the third year as pastor. A bountiful dinner was served in the new basement on both days. Middle River is a country meeting near Carlisle, Iowa, fifteen miles from Des Moines in a lovely farming community. Church improvements in the way of a basement and furnace are nearing completion. The date selected for the re-

Provident Mutual Life Insurance Company of Philadelphia, Penna.

The Provident Mutual issues an unusual book
"SEVEN KEYS TO CONTENTMENT"
 which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent
 you free of charge.

LOW PREMIUMS

LOW NET COST

dedication is December 23rd when Chas. O. Whitely is expected to be present. Frank and Blanche Conover spoke to an interested congregation here on December 7, completing an itinerary of the Quarterly Meeting.

At the religious Chautauqua which is now in progress at Lynn, Indiana, Jericho Friends furnished the musical program, which consisted of several orchestral numbers and a vocal chorus. The newly organized group of Young People at Jericho, held a very interesting meeting on Sunday, November 25, when Alva Peacock of Winchester who is deeply interested in the religious progress and activities of the young people was present. Two young Bible students from Cincinnati sang several numbers, which were greatly appreciated. The Peaceful Valley young people have recently united with this organization.

Two of the elderly members of First Friends church at Marion, Indiana, celebrated their birthdays during the month of November. Sarah Ann Small, widow of the late Joseph Small, celebrated her eighty-sixth birthday, November 11, at her home with her family about her and during the afternoon received many callers who wished to congratulate her. She has served as elder of this church for forty-one years and while unable to be present at the services, because of failing health, her interest in the affairs of the church has never ceased. Minerva Thomas, widow of

Eli Thomas, likewise an elder for some time, was eighty-eight years of age on November 30. She, too, is in failing health and has been unable to attend services for some time. The clerk of the Monthly Meeting was instructed to send letters of greeting to these two faithful workers of the past.

Smithfield Monthly Meeting at Woonsocket, Rhode Island, has been without a pastor since August, when Harold W. Myers resigned. The meetings have been carried on with the help of the members. On December 1, after spending Thanksgiving with Mrs. Standing's father at Louisville, Kentucky, Alfred E. and Anita B. Standing and daughter Jean of Earlham, Iowa, came to take up the work.

Monday night, December 3, closed an "Endurance Race" between the Buick and Studebaker sides of the Young People's Society in the Winchester, Indiana, Meeting, with the Studebaker side a few miles in the lead. At 6:30 p.m., a covered dish supper was served in the basement of the church, with the members of the winning side, or Studebakers, as guests. All the guests were seated at a special table and each one presented with an all-day sucker. After supper, a few members of the Business and Professional Woman's Club entertained the group with a very interesting pantomime. Points in the Contest were as follows: On time at meetings, 10 miles; Bible chapters read (each chapt.) one mile; collection, one cent, one mile; new members, 10 miles; attending any church service during week, five miles.

The women of Berkeley, Calif., Memorial Church met for an all-day session on December 6. The Ladies Aid and the Missionary Society each furnished chickens and a wide awake committee was appointed to have charge with the result that a great banquet was enjoyed by nearly fifty women of the church. The five hostesses were dressed as "Quaker" ladies with long grey dresses and old fashioned bonnets. The pastor's wife appeared also in Quaker cos-

Christmas Greetings

Best wishes to you who read these pages and this corner devoted especially to express good cheer to our friends. May the Christmas season bring you much happiness as you share the noble thoughts of the best authors. When in need of more books may we have the pleasure of supplying you.

FRIENDS BOOK AND SUPPLY HOUSE
 Richmond, Indiana

tume while the pastor, L. Clarkson Hinshaw, represented the old type Quaker man. After a splendid, spicy program around the beautifully decorated tables, the Missionary Meeting was called to order in the social hall. A wonderful program had been prepared and those taking part were Olive Naylor, Blanche Jessup, Elsie Holland, Richarda Pyle, Frances Cole and Etta R. Fisher. The chief feature was a beautiful Christmas pageant. All felt the day had been one of feasts, spiritually, mentally, socially and materially. Frank W. Dell, Yearly Meeting Superintendent, made a surprise visit on Sunday morning, December 2, which was much appreciated. His message was most gripping and will linger long in the hearts of his hearers.

Twentieth Street Meeting, New York, has been having a very busy and interesting three weeks. The Fourteenth Annual Convention of the King's Daughters and Sons held its sessions there on November 23. It was an inspirational occasion. Mrs. Morris W. Leibert, International President, and Mrs. Finlay J. Shepard were the chief speakers. Much emphasis was laid on the improvement of civic conditions before an audience of about 135. On Thanksgiving Day, Friends from five Meetings and two Branches met in Twentieth Street Meeting for their time of worship. Amongst those who took part, S. Edgar Nicholson especially called attention to thankfulness for opportunity for service. The Permanent Board of New York Yearly Meeting met for transaction of the various Yearly Meeting Committees on December 3, bringing to the sessions many out of town Friends. Several of these remained to add much to the Monthly Meeting on the 5th inst. Arthur B. Chilson's account of the work in Africa was especially informing. A sociable on the evening of December 7, with games, music and clever dialogues, ended merrily a busy week.

Illinois Grove Meeting, Iowa, was blessed by the presence of Marie Cassell on the evening of October 1. She gave an inspiring message on religious education and seems to be the right one to represent the Five Years Meeting in that line of work. She had a good audience, and after the address the young people of the church served lunch, which was very much enjoyed. Not only was she appreciated for her message, but her visit in the home of the pastor, O. P. Bantz and wife, who were her old friends in Indiana, was a great pleasure to them. On October 14, the Meeting observed Homecoming and rally-day. Invitations were sent to those who were former attendants, also to some of the former pastors, which were accepted very kindly. A letter was

LET US SERVE YOU

Wurlitzer will rent you a Grand Piano for \$2.50 a week, 121 E. Fourth Street. Phone 172. Open Evenings. The Rudolph Wurlitzer Co., Cincinnati, Ohio.

read from Will Kitch, who is now located at Sheridan, Indiana, a former pastor here when the church was built. The pastor gave a talk followed by responses from several of the visitors. One hundred attended the Sabbath school. After the service all ate dinner in the schoolhouse, and visited in the afternoon, everyone having a good time. Again, on the evening of November 4, the Meeting was favored by the presence of Frank and Blanche Conover, returned missionaries from British East Africa. They gave inspiring messages, which were enjoyed by a good audience.

On November 14, Frank and Blanche Conover, missionaries from Africa, attended the Friends Ladies' Aid gathering at Muscatine, Iowa. Mrs. Conover talked during the afternoon. A family supper was served at the church, after which Frank Conover related some interesting experiences from the continent. Viola Smith, pastor of the Friends church at Muscatine, preached the union Thanksgiving sermon held at the Congregational church.

BIRTHS

EWEN—To Battey E. and Bessie Isenor Ewen, Woonsocket, Rhode Island, October 21, 1928, a daughter, Jean Esther.

WINNEMORE—To Harold and Helen Winnemore, Vermilion Grove, Illinois, December 2, 1928, a daughter, Shirley Ann.

MARRIAGES

EWEN-JURCZYK—At Providence, Rhode Island, October 22, 1928, Leuisa Jurczyk and Robert Gaskill Ewen. He is a member of Smithfield Monthly Meeting.

DEATHS

JONES—At her home in Marion, Indiana, October 26, 1928, Mary Edgerton, widow of Reuben S. Jones, in her seventy-eighth year. A birthright member of Friends, she was regular in attendance at First Friends and frequently gave testimony to saving grace. She was married in 1871 and was mother to three children, two of whom with the husband preceded her in death.

MEIREIS—At Preston, Kansas, November 22, 1928, Carrie Mae, wife of George L. Meireis, and daughter of Mr. and Mrs. Edward Titus, in her thirty-seventh year. Born near Stafford, Kansas, she was married in 1911 and became mother to nine children, seven of whom with the husband survive her. She was converted in 1921 in special meetings conducted by Edgar Wollam joining Friends at Antioch, Kansas, and was a devoted Christian. Susie Shranner and her pastor, Zella Hockett, had charge of the funeral services.

HENLEY—At her home in Richmond, Indiana,

WANTED

To correspond with some interested Friend in regard to a nice ranch house near Citrus Heights Friends Church, near schools and town. Address Box 91, Rt. No. 1, Roseville, California.

ECZEMA

Relief afforded. Cures effected. We make no exaggerated statements. We invite friends and others to send one dollar for a trial jar of cream. Others have been cured by it. Why not you? Alfred Young, 4020 West 50th Ave., Denver, Colorado.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....	Indianapolis, Ind.
Isaac T. Johnson, Secretary.....	Urbana, Ohio
E. Harrison Scott, Treasurer.....	Richmond, Ind.
John R. Cary.....	Baltimore, Md.
Wm. O. Mendenhall.....	Wichita, Kan.
Arthur M. Charles.....	Richmond, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

ana, December 11, 1928, Gertrude, widow of Edgar F. Henley, aged seventy-six years. A longtime member of First Friends Meeting, her thought of others found expression in the work of local organizations, especially the Reid Hospital Aid Society. She is survived by her two children and their families, Walter of Kensington, Pa., and Electa Henley Wilson of Decatur, Ill.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. 8., 1515 Cherry St., Philadelphia, Pa.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of the American Friend